

Sadie & Exhile Released!

TACOMA - On May 2nd, two former fighters from the Earth Liberation Front were released from prison. Joyanna Zacher and Nathan Block, known as Sadie and Exile, are now living in a halfway house in Tacoma. Prior to their release, the authorities disallowed the married couple from corresponding. The reason they did this was the unrepentant attitude of the former fighters. A statement they made together was used as an example of how little the two have changed:

Those who now work in collaboration (under the innocuous term 'cooperation') with the same powers which they once felt compelled to raise themselves in opposition to, have in their wicked apostasy, desecrated the sacred covenant that exists between nature and those who align themselves with the very Element of Fire and the very Essence of Destruction in the defense of the Wild...for in the hour when the struggle returned for them, when the predator had once again become the prey, they failed in spirit and resolve, cowardly breaking long held oaths and begging for mercy from their captors, hoping to gain leniency by offering as a sacrifice to the altar of a perverted 'justice' their former friends, trusted colleagues and any dignity they once held.

We would like to wish the two good luck in re-entering the world we now live in. It was 2006 when the couple were apprehended in Olympia and many things have changed. We will continue to tell the story of the northwest ELF in following issues, but for now, let us simply say that we are pleased to witness the return of two fighters who were brave enough to attempt to destroy what is still killing the planet.



I watched, unsurprised, filled with that feeling of *living real life...* The city looked more honest when it was littered with broken glass.

pugetsoundanarchists.org
anarchistinternational.org
anarchistnews.org

thewildcat.org
theanarchistlibrary.org
waronsociety.noblogs.org


Tides of Flame

joy • freedom • rebellion

HA
HA
HA

issue 19 ~ early may 2012

- OUR WORD ON MAY DAY • ON VIOLENCE • CHILEAN REBELS •
- RESPONSE TO *THE SEATTLE TIMES* • BLACK BLOC • FREE PAX
- THE DUDE • DOC BUILDING SMASHED • AND MORE! •




about

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Tides of Flame is a biweekly periodical which is part of an ongoing project of anarchist analysis and practice within the Puget Sound area.

We strive to live lives of joy, freedom, and rebellion, and for this, we are criminals.



Who will revive the violent whirlpools of flame if not us and those that we consider brothers?
Come!
New friends:
this will please you.
We will never work, oh tides of flame!
This world will explode.

~ A. Rimbaud

May Day Statement from *Tides of Flame*

I:

I don't like seeing the city destroyed. This is not at all within the spirit of May Day celebrations.

- Seattle City Council Member
Bruce Harrell, May 1st 2012

Here we are again. For us, not much has changed. However, the cities around us have grown, strengthened, become more adaptable, resilient, and overwhelming in their ability to absorb all of our energy. The contemporary metropolis is a machine designed to extract capital from humans and to keep them pacified while doing so. Those who reject pacification are demonized, marginalized, imprisoned, or murdered.

On May 1st, 1886, hundreds of thousands of workers did not go to work and took the streets in a General Strike, determined to show the capitalists that they would only work eight hour days from then on. In Chicago, the city where the movement for the eight hour day was the strongest, striking workers were locked out of a machine plant. On May 3rd, they held a large rally in front of the plant, and when the striking workers confronted the scabs, the police opened fire on the crowd and killed several of the strikers. In response to these murders, a rally was called for May 4th in Haymarket Square.

It was here that three thousand people listened to speeches while being watched by dozens of Chicago police officers. And it was here that someone, filled with hatred and anger at the continuing murders of poor workers, decided to throw a bomb into the crowd of police. Six cops died and several workers were killed when the police opened fire after the blast. The square emptied. Everyone left. And then, over the next few days, eight anarchists were rounded up by the authorities and thrown in jail. One killed himself in jail. Four were hung. Four were eventually released. The anarchist who killed himself in prison, Louis Lingg, said the words to the court before he was sentenced: I say to you: I despise you. I despise your order, your laws, your force-propped authority. Hang me for it!

These are the people who died so that workers might work eight hour days rather

than fourteen hour days. These are the anarchists that are remembered on May 1st.

Throughout the world and for over a hundred years, people have celebrated May Day by actively revolting against capitalist and state institutions. A cursory internet search reveals a wealth of evidence supporting this statement. May Day is in no way a day reserved for exclusively peaceful demonstrations—and it never has been. The city, the police, the Democratic recuperators, the banks, and the business and property owners would prefer if May Day was peaceful, for this would perfectly serve their interests.

For those of you who still don't understand, we will make it simple: anarchists fight for total freedom. And on the way, we are consistently disparaged, misquoted, attacked, imprisoned, and murdered. So now we're here, one hundred and twenty six years later, about to say the same things we have said again and again. Pay attention this time, huh? Ready? Ok. Here we go.

II:

Seattle police are investigating after vandals threw rocks through windows at the home of Mayor Mike McGinn following violent May Day protests. McGinn spokesman Aaron Pickus confirmed Wednesday that the rocks sailed through his dining room and living room windows around midnight. McGinn and his wife were home but were not injured. According to a police report, the mayor's wife saw two people outside the home after the rocks were thrown. One waved and then both suspects walked away. A police search of the area failed to locate them.

- Komo News, May 2nd, 2012

On May Day, the mayor declared a state of emergency that allowed the police to confiscate any large sticks they saw people carrying in the crowds of protesters. This state of emergency ultimately allowed roving bands of police to dive into crowds and attack people carrying signs and banners. The justification for these emergency laws was the massive 'violence' inflicted downtown by the anarchists. Mayor McGinn and Chief Diaz busied themselves

CONTINUED ON PG. 10 ►



Quick, before the guns come.”

Windows crack, the young men flee. Spray.

“What the fuck is that? It fucking stings!”

“It smells like shit and piss! I think I’m gonna throw up. I can barely open my eyes!”

“Let’s get him!”

“No, leave him. Look there’s some more rocks.”

Rocks gathered, in groups of two and three they run through alleys. Regroup.

Game of tag, maybe cat and mouse. My father’s gonna kill me, that is if they don’t catch me first. What’s the point? What good are these rocks against metal, glass, and concrete? What else can I fight with?

In the horizon another target is seen. Words need not be spoken. The youth advances briskly.

This is all that they’ve left us with. Rocks from the rubble of razed homes, sticks from the branches of uprooted orchards. I probably don’t even need to cover my face; we’re all the same to them, all equally targeted. Fuck it, if I get caught, more will follow.

Arm extends, arches, grip releases, rush of adrenaline...

Top hatch opens. IDF soldier- no helmet.

...Crack...

“Get the fuck out of the way!”

Gas canister bounces off window pane, lands on overhang. Smoke envelopes the sidewalk below. A rush of black clad protestors breaks away from a black mass in twos and threes.

This shit is fucking crazy. Those panels are damn thick. I wish I had something other than this fucking pole.

“What are you guys doing?!”

“We are not with them!”

“They have billions of dollars! How the hell is breaking a window productive?!”

No shit. We know money isn’t an issue for them, that’s besides the point. You yell revolution and think that marching down streets will bring it. This is how we let the world know we’re not deaf or blind, that we’re taking a stand for us and them. All thanks to those cameras.

A grin underneath the mask. Hands grip the pole. Three paces, thrust.

“Get a shot of that!”

...Click...

Looking for a Good Salesperson (Makati)

We are small American Company based in Makati search for a good Salesperson. . .

Required:

- * 18-35 years old
- * Ability to work night hours
- * At least college level, or a graduate of any 2-4 year course
- * At least one year of call center experience
- * Can communicate in English

What does a college degree have to do with selling anything? English? I swear colonization didn't end sixty years ago. These Americans bring their companies and make slaves out of us. They make so much money off of their products and, in exchange, all we get is barely enough for a kilo of rice. Why do they always have age requirements? Three more years and I definitely won't be able to find any job. If these damned politicians actually kept their promises I might at least have some land to farm back home. Instead they want to shoot their own kind with guns they probably get from those damned imperialists.

Click

looking for female lingerie model (makati)

Hi there

I will be arriving to manila for business and photo shoot, looking to meet new models for our lingerie business based in Hong Kong and Tokyo. height and age not important , only good looks and smiling attitude .

They must think we're a nation of whores. They pay off the fucking government so they can put up these fucking sweatshops for all these spoiled white men. When they've used us up in the factories, they expect us to prostitute ourselves. At least the Spanish friars were more discreet. These fucking Americans and Japanese parade us around and make a commodity of us like we were fucking comfort women. Hong Kong, hmmm. If I'm lucky, I'll be able to get the domestic helper job. I'll be away from the kids but at least I can feed and school them.

Click

Telemarketer (Manila (home based))

Fluent English speaking telemarketer to call US individuals on behalf of our charity. Also involves sending emails.

*Don't Americans know how to speak English? Why do half the ads require English? Charity? For who? I really don't know what's more corrupt, the Castilian Church or these American non-profits. Who cares about your fucking pets, you see the poverty **you** caused here and you don't give a damn. I'm taking a break.*

Photo caption: As activists across the U.S. joined in worldwide May Day protests Tuesday, Seattle protestors dressed in black clothing smashed windows of retail stores and banks and spray-painted parked cars.

Click

We're not alone

Note: These are reflections on plausible motivations and effects of the M1GS Anti-Capitalist Black Bloc in Seattle. The accounts above are wholly fictional. The classified ads are actual recent ads found on Craigslist.com.

ToF Statement

◀ CONTINUED FROM PG. 2

with hyping the fear and terror through the mainstream media in order to build support for their one-day, micro police-state.

Let's look at reality for a second before proceeding. All that actually happened downtown was the smashing and vandalizing of several widely-loathed corporate shops, banks, and stores. In addition, a half dozen vehicles had their tires slashed, bodies painted, and windows smashed. The US Courthouse was paint-bombed and smashed. A few right-wing citizens and mainstream journalists were physically assaulted. Needless to say, the majority of the vandalism was directed against capital. The destructive period lasted no more than an hour, and probably closer to 40 minutes.

While what we are about to say is simple, we will write it in a bold font so the point is not lost: **the state of emergency declared by the mayor was an effort to protect capital and nothing else.** While he may continue to cloak his actions under the guise of liberal-humanism, the mayor revealed himself yesterday as being a reactionary guardian of capitalist order and harmony.

The purpose of the anti-capitalist march that began at noon and proceeded to trash the exteriors and facades of the previously listed institutions was to attack capitalism. The anarchists who were present were very clear in their messaging, even if they were a bit blunt in their expression of it. And it was not only the anarchists who attacked capital in the early afternoon. Dozens of random people were swept up in the lightning assault while a crowd of hundreds cheered. The black bloc did not infiltrate any march or movement.

The sentiment of the marchers was largely anti-capitalist and the vandals were opposed by only a handful of individuals, a couple of whom are the self-appointed super-heroes of Seattle. These idiots decided to act like the police and indiscriminately pepper sprayed the crowd around the US Courthouse. The crowd responded by beating them with sticks, rocks, spit,

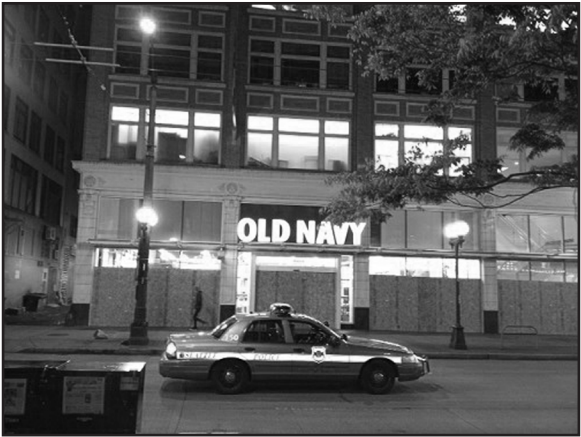
and curses. The super-heroes were left behind to ponder their betrayal of the people they pretend to protect.

III:

Capital is dead labor, that, vampire-like, only lives by sucking living labor, and lives the more, the more labor it sucks. The time during which the laborer works, is the time during which the capitalist consumes the labor-power he has purchased of him. If the laborer consumes his disposable time for himself, he robs the capitalist.

- Karl Marx,
Das Kapital, Volume 1, 1867

That evening, as fear of an evening as-



sault spread, bosses and property owners sent workers scrambling to board up their precious windows. The plywood screamed "GUILTY CONSCIENCE" onto empty city streets. Why would Forever 21 think it needed to protect itself against the anarchist menace? It's not really very hard to figure it out. "Destroy what destroys you," said one of the May Day promo posters. "Revolt for a life worth living!" said others.

Downtown has by now returned to normal. Cars and buses move freely through the streets as people numbly trudge from home to work to store and back again. Shoppers and shop-lifters pass each other on shining escalators, surrounded by millions of dollars worth of disposable, sweat-shop produced crap. Teens and middle-aged women crane their heads around to examine their asses in dressing room mirrors, frowning with anxiety. Workers slack and pilfer a little at a time, hoping the boss

won't notice. Dead-time reigns.

Not everyone is as satisfied with a return to business as usual as Mayor McGinn. Not everyone is as "troubled" and "saddened" by a few smashed windows as the pancake-faced newscasters. And it isn't just you and it isn't just me. This is what terrifies those who profit from us. Their worst nightmare is the reality of hundreds of people actively applauding, encouraging, participating in, and growing ecstatic at the sight of capital being attacked. They want to obscure this reality however possible, to prevent the contagion from spreading even further. Beyond this, they also want to pit different political tendencies and groupings against each other, fearing a unification of the dispossessed. While tactics may differ, our goals are the same, and the authorities wish to prevent us from understanding each other and the beauty of our differences.

The tactics displayed on May 1st not only demonstrate an ability to attack these seemingly invincible structures, they also encourage and promote agency amongst people who rarely get the chance to strike back at the institutions that they despise. The authorities do not want a populace that asserts itself outside the legal framework. They want to

preserve the system that has brought us all to the dead end we now face. There is no legal route out of the current impasse. There is only rebellion, illegality, experimentation, mutation, and abandon. Our goal is and will remain to encourage people to disregard the laws that allow this death-culture to grind on and on and on. This does not only mean destruction—for there is so much to create—but it is undeniable that destruction is central to this project of snatching our lives and the earth back from those who haven stolen them.

We hope these words find you well and definitively severed from the narrative of the police and the government. May all of our stories intermingle, collide, and develop away from the suicidal master-story we were all brought up to believe. Thank to everyone who came out for May Day and good luck in all of your future efforts.



ON VIOLENCE

*Some of the questions seem to be:
Was it violent? Was it moral?
Why aren't the people victim-
izing those windows explaining
themselves?*

- i. There is more than one way to communicate.
- ii. Listen; investigate.
- iii. It is and may always be a matter of who has the most material resources: a potential burden for all sides.
- iv. This is why I do not want to repeat an entire litany of enclosure, slavery, betrayal, murder/suicide, rape, colonization, incarceration, et al., under the premise of explanation.

It's true that many people understand violence under certain conditions: economic, domestic, systematic; it doesn't have to be a moment of acting on someone. What is vandalism? What is violence?

vandalism: *n. deliberately mischievous or malicious destruction or damage of property.*

Okay then, what next?

First, violence is the name of the general principle by which objects are transformed through their relationship to other objects. Second, (and as a result of the first) violence is both the precondition to politics and the premise upon which it rests.

Why? In the representational field, 'identity' is the name given to the absolute correspondence between an object and the concept by which it is denoted. In contrast, violence is the name of the process by which objects are transformed so that they no longer correspond to the concepts to which they had previously been tied (as when 'architecture' is magically rematerialized as 'property' the minute you set it on fire). Or, in another variation, violence marks the moment when an object maintains its conceptual integrity—it's self-same-



ness, it's identity, at the expense of another object seeking to do the same. By reducing violence to it's basic ontological premise, it becomes clear that neither being nor becoming is possible without it. The pressing question, therefore, is not whether or not to engage in violence. Instead, it is to decide what we ought to become.

- Black Bloc, White Riot
AK Thompson

I'm fond of both. Let's keep them.

So, by this tiny working praxis, let's say that the Seattle May Day protestors in black were violent through the method of vandalism. By common insurrectionary logic, not only did people acting in the melee change the conceptual integrity of the windows, they engaged in a kind of public philosophical discourse that is continually revisited: Who owns the right to enact violence?

Let us consider the set up of the joke: Sgt. Gracey is given the mic to discuss some of the items that were confiscated on May 1st as well as some of the things he saw. He then holds up a red piece of cloth attached to a black piece of wood that looks like a stake. The delivery: "It could be used to poke somebody in the eye." He *must* remember that bit of comedic advice about redundancy, because he tells the same joke over and

over again; he's sweating, grasping at straws to insist on a threat level that is laughable. By comparison this is a man wearing a gun, a taser, pepperspray, and a nightstick. The pack of riot officers that were in the streets had ample body armor and the ol' Sarge is making a big deal out of one shield made from a traffic barrel.

The headlines yell, "Violence arrives, dressed in black," and in another picture I see a cop in a black uniform pressing a huge stick against someone's head, naked to concrete, who allegedly pushed back against the police when they started punching people.

Why are the police working with the media so hard to "other" the anarchist, whom they cannot distinguish from a black bloc? Why is it so hard to believe that the very people who want to tear down the infrastructures of capital live in the city they detest? Why are they suggesting that the people willing to put their safety on the line only act while shrouded in black in order to delegitimize their anger? "The anarchist" becomes: young, privileged, white, male, straight, naive, tethered to a moment they are the most visible as a *force*.

Right, yes, another redundant joke that's quite serious: to criminalize dissent. But how do you make a criminal

IN CHILE, MEMORY IS A WEAPON.

This May Day has come and passed in Santiago, Chile. Young Chilean combatants once again filled the streets, fighting the police and attacking capital. Unlike other places, May Day is only one of many days in which the youth and other fighters come together as a force against power.

The strong history of struggle that lives in Santiago is impossible to ignore; from the graffiti that covers the city to the students occupying their schools, the bombings that leave banks in ruins, the neighborhoods that push the police out, and the Mapuche people who never cease in their own struggle against the colonization of their people.

However, it is not just the mere existence of that history that fuels the struggles for the streets of Santiago, it is the active memory that preserves and furthers it into the present moment.

In Santiago the history began with the Mapuche people's fight against the Inca and later against the Spanish and the eventual Chilean state. For the Chilean people, the working class and anarchist movements were alive and well in the late 19th century and early 20th century. However, in recent history the most significant period began on September 11th, 1973 with the military coup by General Pinochet against the socialist president, Salvador Allende. Thousands of political opponents of the new reign were tortured, disappeared, or executed. Most people were not passive opponents but dignified rebels and combatants, many of whom were very young and poor, who fought an endless battle against the State through bombings, assassinations, and counter-information. Many of them died as respected youth combatants who are celebrated and remembered to this day every March 29th on the Day of the Youth Combatant in annual riots that are their strongest in the poor neighborhoods and universities where many of the youth lived and studied. The neighborhoods, particularly La



Victoria and Villa Francia, act as the lifeblood of a multigenerational fight that refuses to forget their dead comrades and loved ones.

In 1990, the dictatorship transferred seamlessly into democracy, with many of the same people remaining in power, and without revoking any of the neoliberal economic changes violently forced through the dictatorship and under the direction of economists trained at the University of Chicago.

People commemorate September 11th with massive protest marches that end at the main cemetery in heavy rioting against the police and capital. At night in the poorer neighborhoods, which received the brunt of state repression under Pinochet and still do under the democracy, people traditionally set up burning barricades and fight the police who come to antagonize them. The names of the rebels fallen recently or long ago can be heard ringing through the streets at every demonstration and fight.

Recently, May 22nd has become a day, although in smaller numbers, of traditional fighting in commemoration of the young anarchist Mauricio Morales, who died while carrying a malfunctioning bomb that was meant for a prison guard school in 2009.

The social rebels of Santiago are not limited to these few days of traditional resistance. Frequently people return to

the streets of downtown, outside the universities and in their neighborhoods, to reclaim space and fight back against their enemies. The spirit of their resistance is bound to the memory of their fallen and imprisoned comrades and the dignified rebellion of their elders. When people begin to fight and remember the struggle of the past generations, they become stronger in their convictions and ability to continue to take to the streets. That

is why the smoke that rose above Santiago this past May 1st comes with no surprise to either of those engaged in the ceaseless social war of Chile. 🐾

WILDCAT EVENTS

1105 23rd Ave

SUN, MAY 20 - 3PM

PLAY READING: REVOLUTIONARY
PURITY SHOWDOWN
Benefit for L@s Quixotes Library

WED, MAY 23 - 9PM

BLACKBIRD RAUM
ADDAURA / MARGY PEPPER
Benefit show for The Wildcat

@ BLACK LODGE!!!
email us for more info

L@S QUIXOTES LENDING LIBRARY
has regular open hours on Sundays
and Mondays from 3 - 6pm. Stop
by The Wildcat to check out their
collection of anti-authoritarian
books and pamphlets.

THE WILDCAT happily hosts anarchist and anti-authoritarian meetings and events. Contact thewildcat@riseup.net for more info about using the space. (It's free!)

WWW.THEWILDCAT.ORG

able to live this way without intense resource wars, and the State wants to convince you that your anger is illegitimate. That people have it worse elsewhere. That's not to be denied, but that's besides the point. I don't want those kinds of flowers and candy.

Do you feel it? The desperate need to be excited constantly, to put on a customer service approved personality not just on the job, but on the street, with your family (chosen or not), to never reveal the depth of your despair when trying to envision the future because you're not sure you have one. To forcefully remove yourself from the pathologized personality they've created for people who know there are an infinite number of other ways to live but don't have the language for it yet.

It is a survival mechanism: this manic denial, constantly trying to find what is Good. When that becomes a shallow image, when there is nothing underneath it, what then?

They will say that property destruction "fundamentally changes nothing." Most people understand that politics as we know it has never fundamentally changed in its thirst for domination: power is dynamic and complex; we can't pin it down to a board to identify its scientific composition. This is why you will not find a short, comprehensive list of grievances. The same threats and name calling against people fighting for their total freedom have been used for the last 100 years. Fortunately our memories are not as short as their tempers.

To be complicit in this white supremacist, capitalist, imperialist, patriarchal system is violent, regardless of whether it's in front of your face, on your street, or across an ocean. To go through the same tired channels of change that never comes is nothing short of the delusional optimism so constantly forced down our throats.

So, then, perhaps the question to be considered is not whether breaking windows is violent or not. *Perhaps the question is, how do we use our violence to choose what we can become?* 🐾

SISTER OUTSIDER

by Audre Lorde

We were born in a poor time
never touching
each other's hunger
never
sharing our crusts
in fear
the bread became enemy.
Now we raise our children
to respect themselves
as well as each other.
Now you have made loneliness
holy and useful
and no longer needed
now
your light shines very brightly
but I want you
to know
your darkness also
rich
and beyond fear.

again sometime

I wish I had something to protect.
A free place to defend.
In December we tried to take something, just a crumbling, leaky warehouse. We would have protected it if we were strong enough, but we weren't, even together. For 8 hours, hundreds walked through the door and out again, wandered from room to room, imagining what this place could become. Like a fool, I hoped a little too hard. I thought, *Just maybe...*

But I was wrong. And after the eviction, I was depressed for days.

The warehouse is gone now and in its place is a giant hole in the ground. Some evidence of our presence remains in words scrawled on the basement walls. They were written in a moment when I imagined we could be free, at least in this one tiny place.

But then they came in with their guns drawn and arrested some of us. Then the building was torn down. Months later, I am still left wanting *something*.

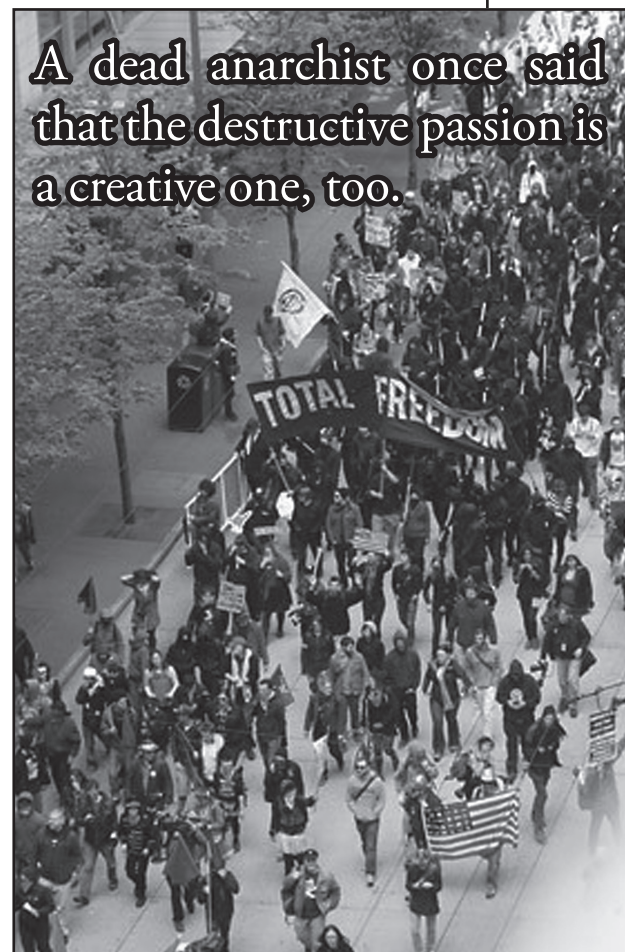
They put our hearts in a cage and back us into a corner. We bite back. What do they expect us to do?

A dead anarchist once said that the destructive passion is a creative one, too.

We will try again.
Always and forever.

always & forever

A dead anarchist once said
that the destructive passion is
a creative one, too.



On Violence

◀ CONTINUED FROM PG. 3

or a terrorist? Is it just by policing notions of “good ideology” and freedom? The task is to make the average citizen contemptuous at the notion that not everyone is giving up or living in quiet desperation, to pit this liberal abstract against another abstract. What they fail to place is that there is no such thing as the average citizen. Most people seem scared to look at the world around them critically because the amount of work that would be required when confronted with such a monstrosity is overwhelming, or they earnestly believe in the lie of the American Dream because life without it ends in a kind of abject poverty they do not have the skills or social resources to tackle.

Common themes emerge: demonize bloc'ers “hypocrisy,” call them stupid, spread intentional, fabricated assumptions about their intent and their background. By doing so lends a hand to the justification of the State's monopoly on violence. The police are brave heroes. People in bloc are cowardly scum.

The oppressed are always in a state of legitimate defence and are fully justified in rising without waiting to be actually fired on; and we are fully aware of the fact that attack is often the best means of defence.

- Errico Malatesta

There is this thing called the cycle of violence, and it presents itself in a non-linear version of the following:

1) Tension Building

- Abuser shows anger/may destroy physical objects in front of survivor
- Will test survivors boundaries in order to make them feel panicked
- “Breakdown” of communication
- Survivor may describe a feeling of “constantly walking on eggshells” or “feeling crazy”

2) An Incident

3) Making-Up OR the “Flowers and Candy Phase”

- Abuser will apologize and promise

- “incidents” will never happen again
- Abuser will shower survivor with gifts and favors they did not ask for
- Abuser will minimize their own behavior and blame the survivor, or lead them to believe that if the survivor changes their behavior it would stop happening

4) Calm/Denial

- In which everything feels normal and the survivor second guesses their own perception of the abuse

Sometimes in these cycles there is retaliation: the survivor will escalate or physically harm the abuser because they can't take the tension, because they're tired of feeling crazy, because of nu-

and made dependent on their abuser for emotional and financial well being.

The failure of this analogy is that sometimes people can escape domestic violence. The terror enacted upon the rest of the world by the West ensures that this is not a possibility for us.

Let's pit a few slashed tires and broken windows against the economic, environmental, and psychic devastation being wrought by the State and Corporate apparatuses, just for fun. The 1%ers, or the top 10%ers, or the top 20%ers, are never going to see the kind of blood shed that people getting their cities and villages bombed will, or, even on U.S. soil, their land stolen: this, so their mountains will be mined and their

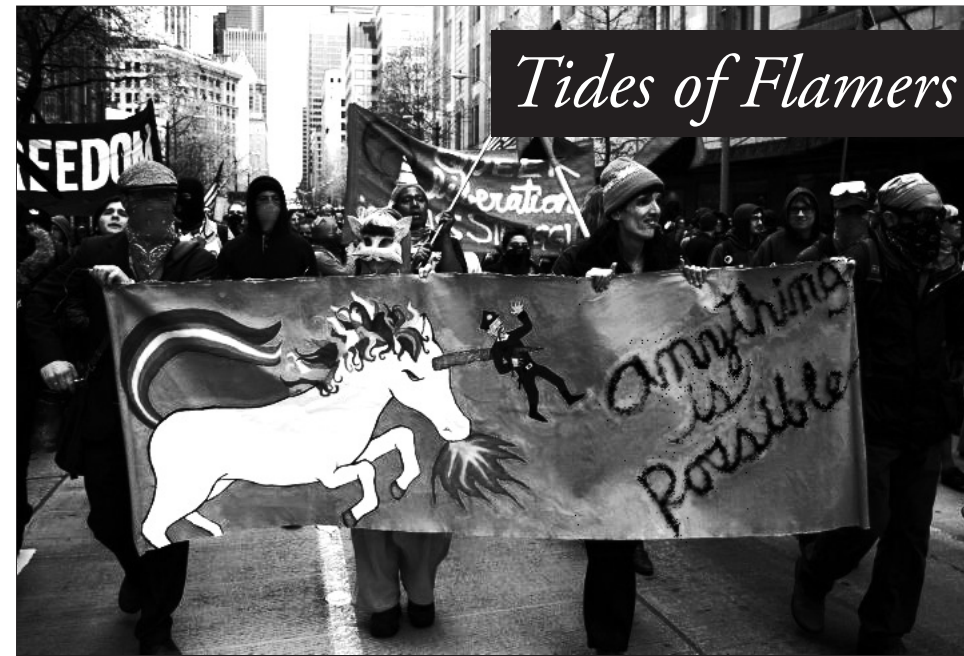


anced reasons I cannot fully express on behalf of each individual who chooses to do so. You could call it violence, and I would also call it *recompense*. In a snapshot of the situation in which the abuser is most often charming and charismatic, the survivor tends to look pathological. The psychological effects of the psychic and bodily violence enacted on them can change how they interact with the world, and it is easy to pick apart their survival and defensive mechanisms in order to blame them. Often they are intentionally isolated in these relationships

water poisoned. This, for the continual pillaging of resources and the systematic death of an infinite number of people.

I do not want to minimize anyone's terror that a group of people in bloc decided that their luxury SUV would make a good target, or that the media was physically attacked by people in the bloc because they notoriously hand over evidence used to incarcerate people, but I will say: I don't care about it taken out of this larger context.

The joke that is still not funny is: you and I are not going to continue to be



Tides of Flamers

pink bloc was out with hearts full of glitter and vengeance, bringing fierceness so dazzling cops were stupefied and rendered useless in pursuit of our black bloc comrades. heralded by a cop-stabbing, fire-breathing rainbow unicorn of destruction, we set knees and libidos a-quivering as we passed by. our sound system may have faltered but we danced on to the sexy beat of broken glass and triumph:

WE'RE HERE,
WE'RE QUEER,
WE'RE UNICORNS,
WE'LL FUCK YOU UP.

Seattle Department of Corrections Building Smashed in Solidarity with Comrade Jack from Oakland

Early in the morning we went to the west seattle community building and smashed out the windows. We also left two messages. One being a circle A, and the other being “For Oakland”. We did this to show solidarity with our comrade Jack who is currently facing ridiculous charges and bail conditions after being arrested at a demo in oakland a few months ago. On the heels of a very impressive and inspiring May Day, us here in Seattle have absolutely no desire to slow down in our never-ending struggle against the state and all those who protect it. Solidarity to Jack and all other Oakland comrades who are out at every demo causing havoc! From the NW to the Bay, solidarity means attack!

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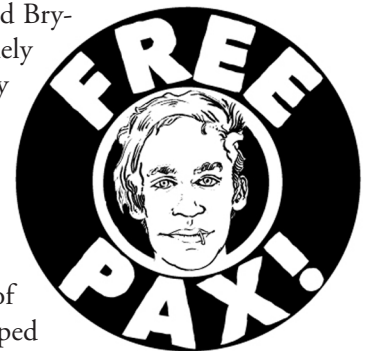


Portland Comrade Arrested, Facing 8 Felony Charges

NORTH PORTLAND - On the morning of May 3rd over a dozen members of the Portland Police Department stormed a North Portland house and tore it apart on

a warrant to indict our friend Bryan Michael Wiedeman (widely known as Pax) on 72 felony charges for “conspiracy to commit criminal mischief” and “criminal mischief” as apparently part of a two year grand jury investigation. The preposterousness of these charges (64 were dropped within a couple days), is clearly intended to terrorize and silence radical communities throughout the pacific northwest. But we're going to show them how strong our solidarity is.

Pax had his first day in court Friday May 4th at 2pm, he was assigned a public defender and the judge claimed there was probable cause for the 72 felony charges (despite the fact that 64 were dropped later that night). People are attempting to raise funds for his now much lowered bail of \$4000. His next court date will be Monday May 14th at 9am in the Portland Justice Center. Further updates, public announcement listserv, resources, calender and a direct donations jar to follow shortly. We have t-shirts for preorder.



>>> freepax.org

The Dude Smashed the Federal Courthouse, Too!

Many of you will be surprised to know that the same damage that was inflicted the US Courthouse on May 1st, 2012, also happened on February 17th, 1970. A group known as the Seattle Liberation Front (SLF) planned to have a demonstration the day after the sentences were handed out against the Chicago Eight. These eight men were charged with conspiracy to organize the riots that took place outside of the 1968 Democratic Convention in Chicago. During this infamous trial, a Black Panther named Bobby Seale was bound and gagged after calling the judge a “honky,” a “racist,” a “pig,” and a “fascist dog.” (Seale’s case was eventually severed from the others, and the remaining group became the Chicago 7.)

Ultimately, Bobby Seale was sentenced to four years in prison for contempt of court. Two of the remaining 7 were acquitted and the other five were convicted of crossing state lines with the intent to incite a riot, fined \$5,000 and

Cops and demonstrators clash in front of the Federal Courthouse, Feb. 17, 1970.



sentenced to five years in prison. The day after the sentencing, tens of thousands of people across the country rose up in their respective cities. In Seattle, two thousand people took to the streets and descended on what was then the Federal Courthouse. Their action would prove to be the wildest of them all.

A first wave of people smashed out the glass doors of the first floor and threw smoke bombs inside. This was followed by a second wave that broke the upper windows and threw paint bombs at the outside walls. After this, a giant

fight broke out between 200 cops and a larger number of dissidents who had come prepared with helmets, padded vests, and sticks. Dozens of cops were heavily injured and several police cruisers were damaged. When the cops began to gain the upper hand by concentrating their assault against the less militant in the crowd, the mass of people decided to turn their attention downtown. They proceeded to cause \$75,000 worth of damage to the

downtown shopping district. Seventy-five people were arrested and countless others were injured when night fell and both sides took a step back to regroup.

Two months later, seven men were charged with conspiracy to incite a riot. After a lot of insults hurled at the elderly judge, the trial ended with the defendants serving three months in jail. Most notably among them was Jeff Dowd, the man portrayed in the movie *The Big Lebowski*. When this author reached to Jeff Dowd for a statement, he sent us this image:



The “capitalism” we protest a response to Seattle Times author Jon Talton

Author Jon Talton wrote two interesting pieces for the Seattle Times yesterday, one in anticipation of the May Day anti-capitalist march, and the other reflecting on it afterwards.

The latter was precisely what you would expect from the Times. Lazy, poorly researched non-sense which, had it been written on any other subject, would have been considered unpublishable.

The previous article - although equally uninformed - was more interesting, however, because it came closer to the heart of the disagreement between the liberal establishment and anarchists, and, in fact, demonstrates precisely the opposite view the author intends it to.

In the piece, titled What is This ‘Capitalism’ You’re Protesting Against?, Talton insists that protestors at the anti-capitalist march did not understand that what they were marching against; that it was not in fact against capitalism, but a new system our author calls “cronyism.”

Real capitalism, he insists, “built the greatest middle class in the history of the world... depended on competition, fair play, widely enjoyed benefits...” and “a mixed economy including government investment in infrastructure, research and education, and regulation to ensure healthy market forces.”

This real, “American capitalism,” according to Talton, was the post-war Keynesian economy - or the economy which existed for a brief 20 years, just after the second world war, roughly until the 1970’s.

The opinion is completely divorced from reality, of course, as anyone with a basic understanding of history would question how you can seriously define the essence of an entire social system by idealizing a brief 20 year period which, in any case, was more a beneficiary of a world war than its own merit.

The fact of the matter is that capitalism, like all other social systems, has had to change and adapt according to the particular historical circumstances it creates.

Part of that process in every historical period has been the need for those in power to recuperate the struggles of those hurt most by the changing economy - and Talton recognizes this. As someone who (bizarrely) gets

to post columns in a major U.S. periodical every week, Talton plays an important role for the avowedly liberal city government.

As one of the Times’ social commentators, Talton - like most of his colleagues across the country - has towed the Mayor and Police’s line in the aftermath of the May Day attacks. Talton - perhaps in a less nuanced, and certainly more bumbling fashion, simply blurted out what the police, Mayor and liberal establishment have tried to more tactfully imply in their messaging: namely, that if you want to vent your anger, make sure it’s within the acceptable limits prescribed by those in power (Talton, for example, seriously suggests that people should start shopping locally as an alternative to militant protest).

Equally, author Kim Murphy of the Los Angeles Times sees no reason not to simply reprint Seattle Police Chief John Diaz’s press release on the May Day marches virtually verbatim, and writes that “anarchist groups were planning to disrupt the city’s traditional May Day marches.” Note that the focus of the Police Department’s pr isn’t so much on the tactics “disrupting businesses” or “disrupting traffic.” It’s “disrupting... the marches.”

Diaz continues, “This is a city that loves protests, that’s proud of their ability to have protests, and the vast majority of the time, we’re able to do it quite well... It’s extremely unfortunate that we have small groups of people wanting to hijack these events.”

Clearly, this was the talking point of the day for Seattle government officials, as the statement was echoed nearly word for word by police Sgt. Sean Whitcomb (head of the Department’s public relations), who commented later that night in an interview given to the Seattle Times that the protests “were, for the most part, peaceful demonstrations. It’s such a shame that such a small group of individuals were able to hijack the event and dilute the message to one of violence.”

Here, we have the State’s version of events (which the media unquestioningly distributes) - that anarchists, anti-capitalists and all those who participated in the black bloc were somehow not actually part of the May Day protests; they were “hijackers,” outside agitators.



The Anti-Border March and Immigrants’ Rights March converge downtown on May Day.

The point the police, Mayor Mike McGinn, and Talton all recognize very clearly is that in order to regain control of what we throw under the umbrella of the “occupy movement,” they must recuperate elements of the May Day protests and paint them as their own. To divide the protesters and bring some of them back into the realm of ‘appropriate’ protest.

This is made even more clear by the Mayor and the media’s belief that many of the black bloc participants were able to elude authorities by, as McGinn claimed, “[blending in with] the larger crowd early Tuesday afternoon by shedding their all-black clothes,” which authorities fear may mean that people in the wider protest community are helping give them cover.

Recuperating protest, then, is important because, as Blaze author Mytheos Holt notes, amongst the hundreds who turned out for the anti-capitalist march in Seattle, “the number of protesters who were in plain clothes and weren’t interested in violence were the minority.”

The fear of those in power, of course, is that these attacks will resonate and spread. 🐉